

RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—Paul.

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REV. JOHN EISSE, JR.—EDITOR.

REVIEW.

FOR THE RELIGIOUS INQUIRER.

A day or two since an old acquaintance called on me, apparently for the purpose of reading a pamphlet he had with him, which gives an account of the life and execution of David D. How. It appeared that the pamphlet was written by a clergyman, who attended said How for several weeks previous to his death, and who preached at his execution.

It appeared that How had been a man of business, that he became involved in debt, and that he met no little perplexity and trouble, a considerable part of which he attributed to the conduct of one Church, whom, out of revenge, he had killed. Before his death, How confessed and deplored his sins, and exhibited such signs of contrition, that the writer of the pamphlet, and other clergymen, were fully convinced that he had made his peace with God, and was fitted for heaven and eternal happiness. Thus How became assured of his own safety, but still lamented the unfortunate case of Church, whom he had killed; for Church, he believed, was a bad man, and, as such had been taken out of the world, by his hand, without having time to make preparation by repentance. Of course How, and the several clergymen who visited him, particularly the one who wrote the pamphlet, appear to have been perfectly agreed that How, the murderer, would be saved, and eternally blessed in the other world, while Church, the murdered man, would be damned, and eternally tormented in the other world. From such considerations the clergyman, who writes the pamphlet, undertakes in How's name, to caution all people against embracing the doctrine of Universal Salvation. It is stated that How had tried, for seven or eight years, to hide his sins, and to silence his conscience, with this fatal doctrine; but could not succeed, because he *could not believe the doctrine to be true*. Ergo, the doctrine of Universal Salvation is concluded to have been the cause of How's crimes; and unless people are guarded against it, they will be likely, after his example, to commit great wickedness, through its pernicious influence, especially, if, like him, they do not believe in it!

Fearing, therefore, that the circulation of this pamphlet may not have the happy effect, in opposition to the holy scriptures, of convincing all the world that the doctrine of Universal Salvation is not true, or, if true, that it is of most pernicious and fatal tendency to those, who, like How, do not believe it, I have thought it advisable to make the following remarks on the subject.

1. Our Saviour said, Every tree is known by its fruits; therefore the doctrine of Universal Salvation is a very pernicious doctrine; for its fruits are murder, as we see in the case of Mr. How, who murdered a fellow-creature through the influence of this doctrine, *even when he did not believe it*.

2. The doctrine of endless misery is a blessed doctrine, and has the most salutary tendency; for, since Universalism causes those who do not believe it to kill, and since the doctrine of endless misery is its opposite, it follows that this will cause those who do not believe it to refrain from killing! (All general rules have particular exceptions. Therefore if John Calvin murdered Michael Servetus because he did not believe in endless misery, it must not be allowed to overthrow our general position.)

3. The doctrine of Universal Salvation is of pernicious tendency, because it does not teach that one man may murder another, repent, and go to heaven, and there be eternally happy, when he *deserved* to be eternally damned and tormented, and *would have been*, if, instead of murdering another, he had been murdered, and so had been taken off without repentance. Every body knows that it matters not how bad a man's heart is, or how badly he conducts through life, if he repent before death. The grand point is to get the art of accomplishing on orthodox repentance before the last respiration is made; for the moment one gets into the grave, where, as Solomon says, there is no device, nor wisdom, nor knowledge, it is evident that repentance cannot be effected; or, if it can, that it will avail nothing. We know, by experience, that, in this world, the ways of folly and wickedness are ways of peace and happiness. Therefore a man would be a fool to repent, and turn from his sins, till the very last gasp; just for the sake of securing heaven, happiness and glory, hereafter. And if the doctrine of Universal Salvation be opposed to this holy truth, it surely ought to be *anathema maranatha*.

What a pernicious effect must it have upon the minds of individuals, and upon the peace and happiness of society, to preach to them that grace of God which teaches them (*now*) to deny ungodliness, and worldly lust, and to live soberly, and righteously, and godly, in this present evil world, not for a reward hereafter, but for the peace, and joy, and

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glory of so doing, while *engaged* in so doing! Every body knows how hard it makes our present lot to love God and our neighbor, and to do to others as we would have them do in return. Therefore, unless we can be paid for it in another world, is it reasonable to suppose that we shall do it? Do we not all know, by rich experience, how infinitely less it makes our present happiness to love than it does to hate? Can we not realize how exceedingly happy the unbeliever in Universalism must have been, when he went to the house of his neighbor, in the dead of night, and, with his gun, shot him dead on the floor? What would we not give to experience that delightful ecstasy, which he must have felt, when he heard the last groan of the husband and father, and the shrieks of the affrighted, horror-struck wife and children, suddenly awakened from their slumbers to behold the work of murder! O what a pernicious doctrine is Universalism! It robs us of all the joys of life, because it teaches us that in keeping, and not *for* keeping, the commandments of God, there is great reward.

Let us cast from us this pernicious doctrine, and believe endless misery, or any thing else, that will permit us to take our fill of the pleasures of wickedness, that, like the wise Mr. How, we may go on in a murderous career, till the prison and chains prevent the gratification of our wishes. Then we will just send for the minister, profess our faith in his orthodoxy, take his assurance of the safety of our souls hereafter, mount the gibbet, and ascend to glory! There we shall undoubtedly spend an eternity of joy, which will by no means suffer the least abatement by seeing the victims of our murderous rage shrieking amidst the billows of hell's ocean of flames, for no other reason than because we deprived them of the opportunity to repent before they left this world!

J. BROOKS.

FOR THE RELIGIOUS INQUIRER.

UNIVERSALISM EXPOSED.

Mr. Editor,—I lately received by the hand of a friend, a tract of eight pages, No. 155, issued by the American Tract Society, entitled *Universalism Exposed*, and bearing the motto, "If the blind lead the blind, both shall fall into the ditch." The writer has not informed us whether the application of these words rests on his performance, or on the devoted heads of Universalists. We will look at the *body* of the tract, and leave the reader to determine how nearly it agrees with its *caption*.

The author commences by stating two cases of death-bed recantations of Universalism, but *to what*, is quite a mystery. Of the subject first introduced, it is said—"he seemed as if about to expire in the full belief of his favorite doctrine. BUT—the near approach of the destroyer REVEALED TO HIM the unsubstantial character of his foundation, and annihilated his hope." Reader, be pleased to pause one moment and view this picture. A special revelation is imparted to the dying man, and the organ of communication is an *approach*—of the destroyer. Could I for

a moment believe the purport of this tale, you should soon be informed that the name of this destroyer, which 'annihilated his hope,' is *Calvinism*. The annihilation of hope is despair, and the fruit of despair, murder and suicide. Admitting the truth of the statement, how much is the gain of this man? and of how much value is a revelation, of which these are the dreadful effects?

We are told that "he lived to acknowledge his unhappy mistake—but alas!" Alas, what! why a similar case is said to have occurred in the person of "another individual of the same creed." Of him it is said, that he neither expressed nor felt any anxiety, under the full persuasion that his recovery was hopeless; and that he declared, "I have no fears of death, nor do I wish to live, beyond my appointed time. If it is God's will that I depart, I am prepared to go." Here, reader, is an orthodox account of the state of mind in which a Universalist was ready to meet death. A calm submission to God's will is its distinguishing feature. But this state of mind was entirely uncongenial to the speculations of orthodoxy, and the dogmas of Calvin. Calvinism, like the vultures of ancient times, is always seeking the field of slaughter, and riots on the spoils of peace, and the utter loss of hope. It was therefore necessary to represent a very opposite catastrophe. The anonymous author, therefore, in catering for the vitiated appetite of the American Tract Society, thus speaks;—"We persevered in commending his precious soul to the mercy of that God, who has promised to hear the prayer of *faith*." And what think you was the result? "A few hours after this scene, he was *suddenly*, and in a manner *unaccountable to himself*, impressed with the *reality* of a hell, and his fearful exposure to descend into it. His conviction of his sinfulness before God, and his apprehension of *immediate destruction*, became, in an instant, *overwhelming*, and *indescribably dreadful*." To conclude this tale, "his language now is, that through divine mercy, and the renovating power of the Holy Ghost, he has escaped eternal damnation." Is this religion?

"Lean not on *this*, 'twill pierce thee to the heart;
A broken reed at best, but oft a spear,
On whose sharp point hope bleeds, and peace expires."

It may be supposed by those who have not seen this specimen of falsehood and absurdity, that some criterion is introduced to testify the difference in life and conversation, evincive of "better fate and better faith," in the latter than in the former case. Not a word of this appears in the tract. Nor is any intimation given that the least possible change was effected, unless from the belief of the written testimony, to that of a *special* revelation—from the consoling, reconciling truth of God's universal beneficence, to the "indescribably dreadful" tenets of John Calvin. The testimony of the tract is in the following words; "The individuals above mentioned were possessed of discriminating minds, had both enjoyed the advantages of a good education, and were considered by their acquaintances as being *moral and uncommonly amiable*. They are well known to

have been decidedly attached to the doctrine of Universal Salvation. Neither of them betrayed, at the dying hour, [apparently] any doubt or misgivings, on the ground of his not being an honest, thoroughgoing Universalist; but they both found Universalism itself to be a delusive and fatal dream."

After reading this testimony, we naturally inquire in what the great change consisted. They are represented as men of *discriminating minds*, strongly attached to the doctrine; *moral*, and *uncommonly amiable*!! But dreadful to tell, they were Universalists, and nothing short of a special revelation could satisfy one, and the other required a miracle as great, though to himself "unaccountable," and therefore lost to the world. Were men of discriminating minds taught in this miraculous and unaccountable manner, that, for which they had been seeking, and that, the effects of which had been evinced in their lives? and if so, in what did it consist? Does it appear that their understandings were enlightened? No. Were their lives changed? We are informed of no such matter. What then?—Just this.—If the story were *true*, it would prove, that men have been persuaded to leave "the fountain of living waters, and have hewn out to themselves cisterns, broken cisterns, that can hold no water." It would prove, that under strong excitement, people may, and often do stray from the gospel of peace and joy, and embrace the joyless dogmas of John Calvin.

A brief retrospect will do us no harm in this place. *Who* were these people? *Where* did these occurrences transpire? *Who* is the writer? and what is the object? The last of these questions is the only one which *can* be answered, and the answer may as well come from me as another. Religion, (so called) has its fashions, and its modes of operation, as certainly as politics. It was fashionable to deny the doctrine of universal grace as licentious. The repeated calls of Universalists for *facts* in these cases have made the orthodox more wary, and instead of the barefaced slanders which have disgraced their publications, they now play off the Jesuitical system, by varnishing the barbed hook of orthodoxy with the gilded bait of apparent candor.

But to what are we to impute this great change from a heterodox to an orthodox faith? The tract states it to be "through the divine mercy, and the renovating power of the Holy Ghost." What then is the conclusion to which this leads? Inevitably this. That men may live the life of angels, for purity, but that a belief in the extent of divine goodness beyond the circumscribed limits of orthodoxy, infallibly leads to the gulf of remediless despair; and, as if the absurdity were not otherwise sufficiently palpable, this is circulated by those, who maintain the Calvinistic doctrine of election and reprobation; viz.

"That God, by an absolute decree, hath elected to salvation, a very small number of men, without any regard to their faith or obedience whatsoever; and secluded from saving grace, all the rest of mankind, and appointed them

by the same decree, to eternal damnation, without any regard to their infidelity or impenitency."

On page 6, a reference is made to a general judgment on account of *works*, which most wonderfully elucidates the beauties of the orthodox system. The causes which lead to irremediable ruin are now fairly stated, and consist of three points.

1. They are damned by an irreversible decree of God, without reference to faith or works. *See article.*

2. They are damned for not believing this doctrine. *See Tract.*

3. They are damned on account of *evil* works—and they are damned in *good* works, and while *uncommonly amiable and moral.*

Thus we see clearly, that from this trinity of causes, each being valid, no creature of God's creation has a ray of hope. If the decree of God spare from ruin, want of faith or of good works will find and drag him to an endless hell. If he chance to be an Universalist, and therefore possessor of a faith "well enough to live by," he has no rational hope, for to have this, he must *believe* right. Here again, he is in a worse dilemma; he must have the faith which is *not* "well enough to live by," and he is sure of damnation for his *evil* deeds. He is *required* to have that faith which *cannot* work by love, and will not consequently purify the heart, and his case is therefore hopeless. Which way soever he may turn, all is damnation, ruin, and black despair. This is what is called religion. It is preached from the pulpit—it is promulgated from the press in tens of thousands of tracts, for the *instruction of children.*

I wish to put one plain question; if one of these men "were suddenly, and in a manner unaccountable to himself, impressed with the reality of a hell," is it not *unaccountably* strange, that what we term a written revelation, contains *not a word* about HELL in another state of existence? If this dreadful impression be necessary to build us up in the "most holy" faith of Calvin, from this impression and this faith, "Good Lord deliver us."

To show in a still stronger light the outrage on reason and scripture committed by the writer of this tract, I will quote another of the Calvinistic articles.—

"That by Adam's fall, his posterity lost their free-will, being put to an unavoidable necessity, to do or not do, whatsoever they do or do not, whither it be good or evil; being thereunto predestinated by the eternal and effectual secret decree of God."

Let those whose hearts are not indurated past feeling, by the "horrible" doctrines of Calvin, ask themselves in which it exceeds—its impious and blasphemous absurdities, or its unparalleled cruelty. Is there a monster on earth whose character will not shine with comparative purity, in contrast with that of Calvin's imaginary God? And yet, such stuff as this is circulated through the country—left at taverns—driven and coaxed into the minds of children; and in New-York used as reading books in common schools.

I will mention one more absurdity, and but one. In the

closing paragraph is the following; "Is it becoming a wise and prudent man, to entrust his eternal welfare to this common resort of the licentious and the profane?" Reader! are you gifted with discretion enough to keep out of a burning furnace? if you are, contrast this with the declaration that the doctrine will do *well enough to live by*, and that in the two cases quoted, the subjects were *moral*, and *UNCOMMONLY AMIABLE!!* Such contradictions are too palpable to deceive; they need only to be mentioned.

But it is time to attend to the motto. Who are the blind, that have already fallen into the *ditch* of Calvinistic absurdities? If the writer and vender of such gross incoherences be not *blind*, to whom will the epithet apply? That the tract is self-destructive by its palpable contradictions, is as evident, as that its whole purport is in opposition to doctrines taught by John Calvin, whose disciples disseminate and inculcate such trash by every possible mean. That the *object*, which requires so much sacrifice of consistency, and of principle, is one which will shrink from the daylight of investigation, is as obvious, as that desperate diseases require desperate remedies. When *truth* is the object of pursuit, nothing but fair and honorable means are necessary. When a system of falsehood and terror is to be propagated, the means must be adapted to the end. No wonder, then, that men, who determine at all hazards to build up the cause of darkness, should use every weapon, and square every action by the sentiment, that "the *means* are sanctified by the *end*." Such is the drift of this tract, and others still in circulation, some of which are *proved* and acknowledged by the writers to be a *tissue of falsehoods*. When such is the principle advocated by men professing to be the messengers of God to a perishing world, we may well say with emphasis, *O tempora! O mores!*

MENTOR.

FOR THE RELIGIOUS INQUIRER.

WARNING TO METHODISTS.

What would be said of us if we should publish the paragraph which follows, as a warning against meeting on the first day of the week for social worship? And would it not be still more contemptibly mean to head it, *Warning to Methodists*? Certainly, we should be considered worse than heathens, to infer from the circumstances detailed below, that the vindictive wrath of Deity was displayed in this instance. Let then those, who so frequently and impudently judge that certain mishaps, to which all are liable, on all days, are the displays of divine vengeance for "breach of Sabbath," weigh well the propriety of their conclusions, before they scatter fire brands in society, and call it sport. Ministers of the gospel have dropped dead while in the act of devotion, and the casualties incident to this state of existence come "upon the just and the unjust." May our brethren learn wisdom, and no longer use those circumstances as arguments for a particular purpose, which are more likely to injure than to benefit—and which can equally as

well apply to *prove* as to *disprove*, any thing and every thing.

AMOS.

MERCER, Penn. Jan. 21.

On Sunday, the 12th inst. while a congregation of Methodists were performing their quarterly devotion, a singular circumstance took place at the house of worship. About 400 of them were assembled in the court-house at Franklin, when a sudden eruption took place in the earth on which the house stands, which sunk it about four inches, and split the walls from top to bottom.



RELIGIOUS INQUIRER.

SATURDAY, APRIL 9, 1825.

"Earnestly contend for the faith."

WHOM SHALL WE IMITATE?

We are all strangers in this world, in need of a guide and instructor, and unable to attain happiness, but by acting on nobler principles and pursuing more virtuous courses than are recognized by the wisdom or commended by the fashion of earth. In this difficulty, with no perfect exemplar of conduct, with no infallible guide to enjoyment below the stars, and with an insatiable desire for happiness, to whom shall we apply for counsel, and whose feelings and conduct shall we cherish and copy with unflinching success? The advice of this world has been tried, its maxims reduced to practice and its conduct faithfully imitated, but 'the soul's calm sunshine, the heartfelt joy' has been unpossessed. As this course has failed to obtain constant and substantial aliment for the soul, this deeply momentous question returns, to whom shall we apply for instruction, and whose example shall we unexceptionably imitate, that we may realize permanent and increasing joy? The apostle answers this inquiry in the most satisfactory manner, when he says, be ye imitators of God; for he presents infinite wisdom, benevolence and happiness as the infallible directory of our thoughts, words and deeds. If a diligent copying of God's character will make us participants of his felicity, let us give it a fair examination, that we may transcribe it into our hearts with profit and pleasure. Previous to this examination, however, it should be observed, that no man is under obligation to do that which shall conduce to his infelicity, or the misery of others, as this would entirely defeat his solicitude for happiness, and render him indifferent to the joys or sorrows of others.

The term God, which is but another name for perfect goodness, implies the union of all those powers or properties which are necessary to procure, enjoy and diffuse infinite bliss. A being, possessed of all these means of moral enjoyment, and both able and disposed to communicate fe-

licity to the extent of the recipient's capacity, must be supremely happy, and should constitute the exemplar of each who seeks for bliss. Let us apply this reasoning.—Does God cherish fierce displeasure against a portion of our race, then it is necessary we should entertain like vengeance against them, that, by a close imitation of perfect goodness, we may experience the highest joy. But the history of our moral exercises has demonstrated the cherishment of vindictive passions to be ruinous in the extreme, as they render us miserable, and the radiating point of anger and grief. It is therefore unnecessary to look to heaven for such examples, for they are sufficiently numerous on earth, and their disastrous influence has been long and painfully witnessed. Is God good to all? are his tender mercies over all his works? we should be merciful as he is, that we may obtain the pure and lasting joy for which our souls thirst, and without which the object of our creation can never be answered. Analogy and experience furnish strong reasons for this course, as our souls become happy, and our ability and inclination to impart joy increase in the same ratio that our hearts are imbued with universal and sincere love. Does God make offers of salvation to those, whose eternal allotment is fixed by a decree of reprobation, we may tender the richest favors to the most needy and wretched, with a firm resolve that they shall never receive the least benefit, but that this offer should enhance and perpetuate their sufferings. This conduct is so replete with insincerity, that no one has copied it but with the condemnation of his own heart, and the execration of those who witnessed his dissimulation and mockery of woe. Does God make overtures of heavenly bliss to those, who, he knows, will never receive it; we may tender relief to the wretched, when we know they will not accept it, and present a specimen of perfect wisdom and benevolence in our conduct. Joy never has been derived from this, but much self-dissatisfaction; we may therefore as well follow the instruction of earth as of heaven, if the misery be the same in both cases. Does God call the whole human family to look to him and be saved, with any intention of being regarded, or with any knowledge that his call will be effectual; then may we invite all to repentance and virtue, trusting in the wisdom and love of God for the accomplishment of each benevolent purpose, a knowledge of which has gladdened our souls. Taught by the history of man, we are induced to adopt this course, as it gives us unmixed and substantial enjoyment, and makes us do to others what we should joyfully accept from them. Does God punish his enemies, the violators of his law, with a vindictive spirit, for the purpose of displaying his supremacy, or that he might exhibit the goodness of his statutes in the ruin of the victim; then may we torture our enemies in a similar manner, having imbibed the spirit and copied the example of perfection. Were this the method, the *only* method we could take for the procurement of happiness, we might give up the pursuit in hopeless despair, as facts are constantly evidencing the inseparability of

revenge and misery. Does God punish his enemies for their good, that they might be reclaimed from sin and established in virtue, we must punish our enemies for the same object, and strive to exterminate sin, and strengthen and extend the reign of holiness on earth. The happiness realized in this conduct shows that our moral faculties are employed in the high concerns for which they were given, that we act up to the dignity of our nature, and in such a manner, that we glorify our Creator in the eyes of all moral beings. Does God select his favorites from our race and render them immortal in bliss, while he consigns others, no worse, either by nature or conduct, to an eternity of constantly increasing torment, we should adopt the same course, that we might become perfect in happiness. But every one knows, who has not experienced a palsy of his moral sense, that such conduct is productive of the keenest and most constant suffering, and that it deserves and receives the execration of all who can distinguish right from wrong, good from evil, or happiness from misery.

From this whole argument and parallel we come to the following conclusion, that no person is bound to imitate God, if such a course would render him miserable, or induce him to lessen the joys or increase the sorrows of others. But we strenuously contend, that as God is possessed of infinite felicity, no person can resemble him in feeling or conduct, without resembling him in happiness. If any one can be conformed to God without participating in his joy, the assimilation is of no advantage, and he might as well have followed the instructions and copied the examples of earth.

Influenced by considerations of this kind, let each resolve that he will no longer revere a God, whom he is afraid or ashamed to imitate, and whose conduct he constantly reprobates, when he sees it in a fellow-creature. No longer contend that perfection in God is sin in man, when his character furnishes the only directory to happiness, and when men feel the approval of their hearts and moral elevation *only* as they become perfect as God is perfect. If any say it is presumptuous or improper for men to resemble God in heart or act, he virtually declares that God is a defective model of feeling and conduct, or that it is most wise and profitable to copy imperfection.

We close these remarks by observing, if any worship a God whom he would be unwilling to discover in the temper and life of those about him, it is evident he is unlovely, that his worshipper would be glad to improve his character, and that he is rendered sorrowful whenever he finds his kingdom come and his will done on earth. If any adore a God whom they dare not imitate, it is certain they are afraid to be happy, or they are ashamed to exhibit that among men, which, they believe, constitutes the brightness and glory of heaven. Let no one shrink from this inference, but let all adore a God, every part of whose character they shall rejoice to copy into their lives, and to find in the hearts and conduct of all our race.

FANATICISM.

A correspondent of the Christian Inquirer, in a letter from Newark, gives an account of a late address of a clergyman, of that vicinity, to a young lady. The object of the clergyman was to excite a revival by horror and consternation. He, in order to effectuate this purpose, told the young lady "that she ought to have her GRAVE CLOTHES made, her COFFIN made, and her GRAVE DUG, by next Saturday week at three o'clock." Immediately after this advice, he requested a lad, about fourteen years of age, to prepare himself to attend this young lady's FUNERAL.

If this be the proper method of turning sinners from iniquity to God, we are justified in adopting it, for nothing can be more joyful than a reformation, especially one among the youth. But if we accept the counsel and follow the example of Jesus Christ, we shall take a very different course to reclaim the sinful and unreflecting, and win them from the path of ruin to the way of peace and pleasantness by the most tender and melting representations of God and religion, and by displaying the repulsiveness of transgression in all its loathsome and disgusting features. This was the manner of the great Teacher, and if we profess to be his disciples, let us imbibe his spirit and preach his sermons; but if we pretend to be his followers, let us be careful, or our conduct may draw down on us the severe reproof of the discriminating Redeemer, "Get thee behind me, Satan; thou art an offence unto me; for thou approveest not the things of God, but the things of men." When the avowed messengers of the meek and compassionate Jesus treat the very sinners he loves and died to save in this harsh and cruel manner, can they possess his feelings, or be actuated by the motive that induced him to spend a life of suffering, and to expire in bitterness and ignominy? If James and John were reprov'd for the spirit they cherished, how would this clergyman tremble, should Jesus stand before him, and say, that young lady is one for whom I poured out the blood of my heart on Calvary, and I cannot see her thus abused, by one who calls himself my disciple, without assuring him that he is in the gall of bitterness, and in the bond of iniquity.

This outrage on humanity and religion should be made public, that the community may guard against similar extravagancies, by discountenancing the fanatical and wrongly informed teachers of the day, and by furnishing means for the diffusion of rational, liberal and reforming christianity. Let not this event pass over us unheeded as a summer cloud, but may it energize our hearts in the great and glorious cause, which is designed to finish the bondage and wipe the tears of a weeping world.

THE SPIRIT OF CHRISTIANITY.

ILLUSTRATED IN A GERMAN PARABLE.

"In the neighborhood of Antioch, in Syria, dwelt two families, who had long been at bitter enmity, which was transferred from the parents to the children. Attalus and Meno, the heads of these families, seized every occasion to annoy one another, and their animosity increased every day.

"Now Meno had a slave, who was a disciple of the Lord,

and walked worthily of the gospel, and was faithful in all things, so that Meno esteemed him highly and placed him over his whole household. The name of this slave was Silas. And in all that Silas did, God was with him, and blessed the house of his master for his sake. Meno, therefore, frequently conversed with his steward, and Silas converted him, so that he believed and was baptized in the name of the Lord. From this time forward Meno became a totally different man from what he had been before; and he ceased to speak ill of Attalus, his enemy, though Attalus hated and persecuted him more than ever, and daily did him fresh injury.

"By such forbearance Attalus was still more exasperated, and he hired wicked men to lay waste Meno's garden in the night, and they destroyed his finest trees, on which Meno set a particular value.

"Then Meno's friends went to him and said, if thou dost not revenge this injury, he will soon do thee a still greater. But Meno answered them and said, This mischief was done at night: he will deny it. To me it serves for an exercise in patience. I was myself formerly actuated by the same spirit.

"Soon afterwards, Meno's friends brought two of the villains whom Attalus had suborned to lay waste the garden, and said, These men have confessed the fact, therefore now thou mayest have him punished. But Meno answered, I have forgiven him, and will not admit enmity into my heart, though I am certainly grieved for the loss of the trees. And Meno's friends were angry with him for his forbearance.

"Some time afterwards a furious fire broke out in the house of Attalus. Meno hastened with all his people to the spot, and saved two of his enemy's children from the flames. He thereupon went up to Attalus and offered him his hand, saying, Let there be no longer enmity between thee and me, and between thy house and mine!—And Meno offered to assist him in building a new house instead of that which had been consumed.

"But Attalus turned from him and was wroth in spirit, and said, This fire was the work of Meno,—and many believed his words. And this circumstance troubled the heart of Meno beyond measure, and his friends said, Take no farther account of that wicked man, but deliver him over to Satan!

"But Meno said, He is still a man, and bears in his bosom a wounded heart. I will not curse him.

"In process of time Attalus lost all that he possessed, and he became exceedingly poor, and suffered want with his wife and children, and Attalus himself fell sick with distress and grief.

"Then Meno took courage and went again to him and said, Ah, Attalus! let not discord prevail any longer between thee and me, but let us shake hands before we die! Behold, what is mine shall be thine. Let us then in future live together as brothers!

"When Attalus heard these words he looked at Meno with hollow eyes, and his face was distorted and he turned it away. But his wife and children wept, and Meno wept also.

"Then did his friends deride Meno, and say, Now surely hath thy heart exhausted its kindness on the unworthy wretch; what more canst thou do for him? And Meno secretly supported Attalus and his family, so that they suffered no want.

"After those days Attalus became worse, and at length gave up the ghost. When Meno heard this, he wept for him and attended him to the grave, and became the protector of the widow and orphans.

"The people then said, How is it possible for a man to act thus? But they knew not the spirit that dwelt in Meno."

REMARKS.

We have copied the above from the EVANGELIST, &c

orthodox work published in this city; and although it portrays christianity in its true and engaging light, we are astonished that it obtained favor with the advocates of modern theology, as they believe it right to pray for the destruction of their enemies, and that, in offering such prayers, they are moved by the spirit of God. If the power of christianity induced Meno to forbear, forgive and to return blessing for cursing, if it persuaded him not to faint, but to overcome evil with good, by what is he influenced, who curses his enemy, and who prays that God will destroy him? If one be moved by the benevolence of Christ, the other is excited by the malignity of Antichrist; if one be incited by a good, the other is actuated by an evil spirit. But if the spirit of Jesus prompted a servant, a disciple to use an adversary with kindness during his life, to weep at his death, and to protect his wife and children after his departure, what would have been the conduct of the Master? When will Christ's commands cease to bind, or when will it be right for us to hate our enemies, to curse those who curse us, to maltreat those who hate us, and to imprecate eternal vengeance on those who despitefully use and persecute us? And whose children should we be, did we possess and exercise this desolating spirit? Are Christ's precepts limited to this stage of being, and will he direct us in the coming state to curse and deliver to Satan those whom he commanded us to bless and protect in this life? If Meno were influenced by *christianity*, or the *spirit of Christ*, in treating his enemy with kindness while he lived, and after his death, how can Christ love and pray for his enemies while they live, and damn them as soon as they are dead? The above parable makes the disciple superior to the Master, and the copy to the original, or Christ will treat his enemies with love, and pray, Father, forgive them, so long as he is the image of God. It may be said, the attention and unwearied kindness of Meno did not reclaim Attalus, and that the love and tenderness of Christ may be equally ineffectual in overcoming his foes. This is mere assertion, and is directly contradicted by the scriptures, in which we are taught that Christ shall subject his every foe. As Meno could not conquer his enemy but by overcoming evil with good, so Christ can never vanquish his adversaries till their hearts are conformed to his benign spirit. A moral victory is the only one Christ can obtain over his foes, and the scriptures declare he shall reign till he hath put all enemies under his feet, and that when *all things* shall be *subdued unto him*, he shall be subject to the Father, that God may be *all in all*. Were the vanquishment physical, Christ would resemble Tamerlane, Alexander and Bonaparte, and Meno, instead of manifesting the spirit of christianity, was not the follower of Christ. From the whole argument this conclusion is evident; if Meno treated his enemies with christian temper, and in the manner commended by his great Master, Christ must treat his enemies in the same manner, or he will disgrace his own commands. If this inference be incorrect, Attalus exhibited the christian spirit, and so did Nero and Caligula.

To our Subscribers.—Our new subscribers are informed that our patronage has so increased since the commencement of this volume, that it is necessary to reprint the first number. They shall be supplied as soon as it can be republished.

Correspondents.—"LUCIUS," "Z. F." and "PETER" are on file, and shall receive due attention.

Balfour's Inquiry.—Subscriptions received at this office for the second edition of Balfour's Inquiry, and his Reply to Sabine's Lectures.

New Publication.—We have received the first number of the UNIVERSALIST, a pamphlet of 16 octavo pages, published at Utica, (N. Y.) and devoted to the cause of human happiness in its broadest extent. May this work deserve and receive liberal and gratifying patronage.

MISCELLANEOUS.

JUDAS ISCARIOT.

Some moderate divines make fine reflections on the modesty and charity of the apostles, who would not say that Judas Iscariot was damned, but that *he went to his place*, without daring to pass a judgment on his fate. There are others, however, who apprehend, that this expression denotes, that the traitor must have had a *particular place* of damnation, on account of the heinousness of his crime.—But if the original shall be duly considered, it will appear, that the words do not respect *Judas* but *Matthias*, and that they should, in this manner, be translated; *Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take possession of this ministry and apostleship* (from which Judas by transgression fell) *to go to his own place or office*. Each apostle having, as Norton Knatchbull hath justly observed, his particular jurisdiction or office. *Christian Mag.*

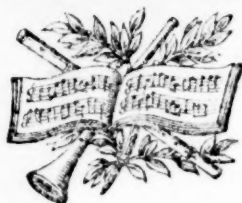
RELIGIOUS FANATICISM.

A remarkable instance of the cruel and fatal effects of fanaticism was lately exhibited in the town of Sanbornton, N. H. A young woman, was taken unwell, who belonged to a sect calling themselves Osgoodites, and who professed to have power to heal diseases. She was allowed by the leaders of the sect no other aid, during her severe illness, than their prayers, which were continued with singing &c. for three weeks, when they finally consented that a physician should be called. He was, however, called too late. She died in about three days afterward. Her infant child was buried without a coffin, and it is stated that she would have been buried in the same manner had not the more rational citizens interfered.—*Ch. Register.*

New Church. A House of Worship for the First Universalist Society in this town, is about to be erected, on the East side of Federal-street. The building is to be sixty feet in length, by fifty in breadth, to contain 64 pews on the floor, and a gallery for the choir across the South front. It is to be a plain wooden edifice, with ten Gothic windows, each about eighteen feet in height; and will probably be completed by the middle of July next.—*Nantucket Inq.*

It is impossible for a man to be made happy by putting him into a happy place, unless he be first in a happy state.

POETRY.



"Let every thing that hath breath praise the Lord."

[SELECTED.]

HYMN.

High o'er the heav'n of heav'ns, I saw (and trembled),
 O God of gods! thy robes of sacred splendour;
 Thunders cherubic shouting, 'Holy! holy!
 Lord God Almighty!"

Drop down, ye heav'ns! and pour a flood of glory;
 Ye shades of death, the dawn of life approaches;
 Mortals shall learn the music of thy thunders,
 Infinite Goodness!

Rise from the dust, array'd in godlike beauty,
 O Solyma! immortal joys await thee;
 See thy whole race, from heav'n, earth, floods, assembling,
 Crown'd with Salvation.

Nations unborn shall throng thy flaming portals;
 And midnight silence hear the lofty chorus,
 Hailing the Morn, that lifts her smiling eyelids,
 No more to slumber.

Shout, ye loud winds! the universal triumph;
 Sing to the world, "Thy God! thy God! descendeth,
 Rears his high hand, and swears, I live for ever,
 Live, thy Redeemer."

DIED,

In this City, Mrs. Rebecca Porter, aged 72; relict of the late Solomon Porter Esq.; Ephraim Root Esq.

In this town, on the night of the 29th ult. Mrs. Rachel, consort of Doct. Eli Todd, aged 49 years.

BOOKS

FOR SALE AT THIS OFFICE.

KNEELAND'S Translation of the New Testament.

Do. Lectures (2d edition)

Do. Pronouncing Spelling Book.

Do. Universalist Magazine, (2 vols.)

Do. Christian Messenger, (2 Vols.)

BALLOU'S Lectures.

Do. Eleven Sermons.

Christ an Repository, (3 vols.)

Unitarian Miscellany, (6 vols.)

HYMN BOOK used at the Universalist Church in this City.

Discussion between A. Kneeland and W. L. McCalla.

The following Pamphlets have just been received, and are for sale at this office:

Essays and Tracts in Theology, by Jared Sparks, No. 9;
 Reasons offered by Samuel Eddy, for his Opinions, to the First Baptist Church in Providence, from which he was compelled to withdraw for Heterodoxy; An Answer to the Inquiry, "What is Religion?" The Brothers, or Con-

sequences, a Story of what happens every day, with an Account of Savings Banks; Devotional Exercises for the use of Young Persons, containing Reflections and a Prayer for each morning in the week, by Charles Wellbeloved; Channing's Sermon at the Ordination of the Rev. Jared Sparks, to the pastoral care of the First Independent Church in Baltimore; Ware's Sermon at the Ordination of the Rev. Wm. Ware, to the pastoral charge of the First Congregational Church in New-York; The True Messiah Exalted, or Jesus Christ really the Son of God, vindicated, in three letters to a Presbyterian Minister, by David Millard; An Orthodox Drama, or Dialogue between Calvin, Hopkins, and Arminius; The Non-personality of the Devil, by Henry Fitz; Fitz's Reply to Crowell's Strictures on the doctrine of Universal Salvation; Mystery of Revelation unfolded, in two discourses on Rev. xx. 10, 12; The Badge, a Moral Tale for Children; The Force of Prejudice; Remarks on Dr. Griffin's Requisition for 700,000 Ministers; Sin against the Holy Ghost, by Geo. B. Lisher; A Discourse, delivered at the United States' Chapel, Springfield, (Ms.)—by David Pickering; A luminous discourse on the "Coming of Christ," from 2 Thess. i. 6, 10, by Rev. J. S. Thompson, recently of the Methodist Persuasion; Pope's Essay on Man.

PROPOSALS

BY

J. T. BEEBE,

FOR PUBLISHING BY SUBSCRIPTION

A COURSE OF LECTURES, IN THIRTEEN NUMBERS,

ON THE FOLLOWING SUBJECTS:

1. The character of God.
2. His object in the creation of man.
3. The strength, wisdom, goodness and certainty of his every purpose.
4. Original Sin.
5. Total Depravity.
6. Vicarious suffering, or imputed guilt and righteousness.
7. Election and Reprobation.
8. The unity of God.
9. The character of Christ.
10. The object of his mission.
11. The success of his undertaking.
12. The homage of heart and life due to God for the love, wisdom and power displayed in creation, providence and grace.
13. The morality of the gospel, or the religion of christians.

BY REV. JOHN BISBE, JR.

Who is now delivering the above Lectures in the UNIVERSALIST CHURCH in this City. The course will probably be completed in April or May, and the Lectures will be printed as soon as possible after delivery. They will be printed on good paper and afforded to subscribers for 12 1-2 cents each number.

The above work will probably contain about 200 pages (octavo,) and will be put to press as soon as a sufficient number of subscribers shall be obtained to warrant the undertaking.

Persons holding subscriptions for the above work, are requested to forward them to the publisher as early as possible.

N. B.—Should there be three hundred subscribers to the above work, it will be sold for ONE DOLLAR.

Hartford, March 12th, 1825.

All Communications for the INQUIRER must be addressed to the Editor; and all letters on business, to the Publisher, (post paid).